



# JUVENILE INSTRUCTOR

## ILLUSTRATED MAGAZINE

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of the Young

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GEORGE Q. CANNON,  
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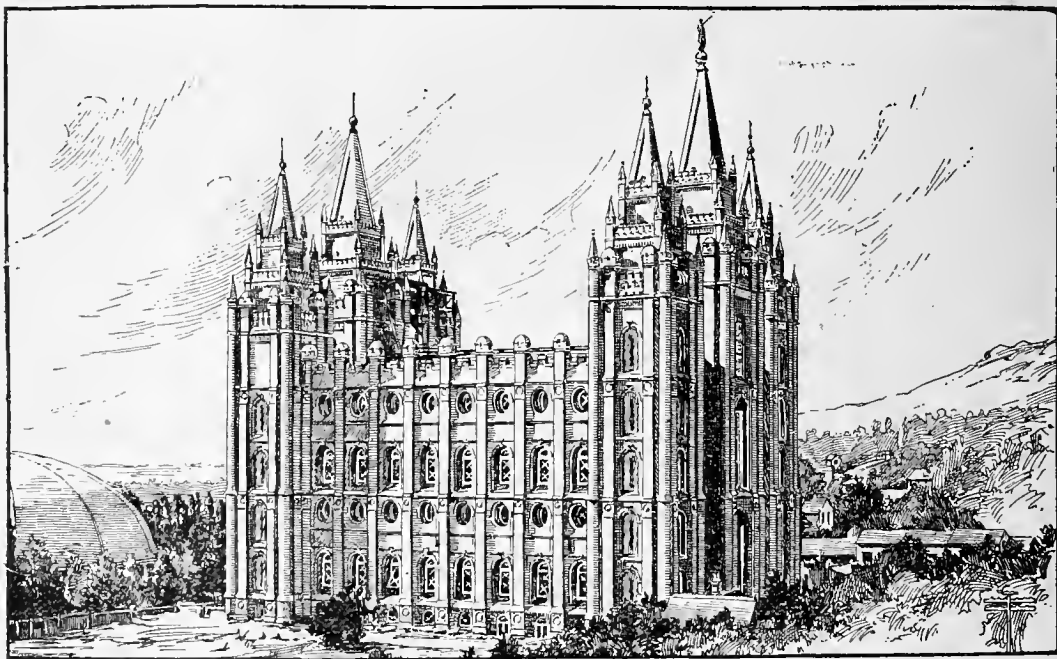
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# THE JUVENILE INSTRUCTOR.

Organ for YOUNG LATTER DAY SAINTS.

VOL. XXVIII.

SALT LAKE CITY, MAY 1, 1893.

No. 9.

## THE ANIMAL KINGDOM.

### VIII.

#### THIRD BRANCH CONTINUED.

#### CORALS (CONTINUED), "CORAL FISHING" AND CORAL ISLANDS.

As we have already seen, the order of corals known as the *Alcyonaria* comprises the red coral, the organ-pipe and other tube corals, and the sea-pens; we may now add to the list the so-called *Sea-fans*. These last are named from the fan-like form of one of the principal kinds, which is illustrated in figure 1. Not all

family to which these all belong is *Gorgonia*. In shape this family presents great variety, but every species is beautiful.

The typical *Sea-fan* (figure 1) will convey an idea of the complicated architecture of these polyps. An internal axis, usually of a horny nature, determines the outline of the fan. The surface presents the appearance of a closely woven net, every thread of which, however, is or has been the home of a living being. A system of canals places the individual polyps in communication with one another.

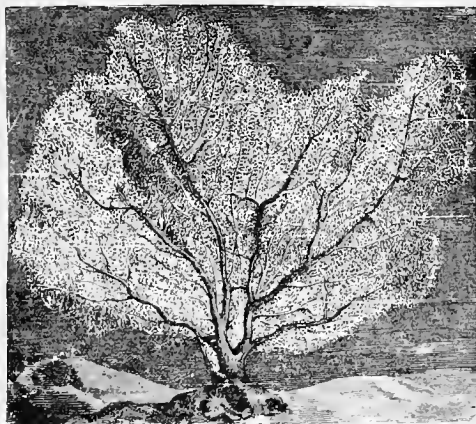


Fig. 1. Sea Fan, or Fan Gorgon (*Gorgonia flabellum*), one-fourth natural size.

the species are of this form, however; some, as may be seen by reference to figure 3, are shaped like plumes or feathers. The special name of the

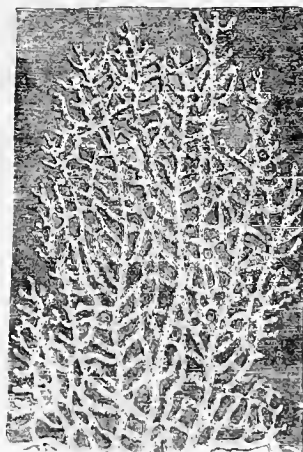


Fig. 2. Portion of Sea Fan or Fan Gorgon (*Gorgonia flabellum*).

Figure 2 gives a view on a larger scale, --almost natural size, of a portion of the same specimen as is pictured in figure

1; upon the surface, the orifices of the polyp cells are plainly seen.

The *Plume Coralline* is shown in figure 3; this is one amongst a great variety of



Fig. 3. Plume Coralline.  
An *Acyronarian* Coral.

corals remarkable for their graceful forms. Like the other coralline masses, this represents a numerous colony of polyps, each leading a somewhat independent life, and each interested directly in the growth of its own cell, yet all concerned in the welfare of the community. Though each inhabitant builds its own house, the city of the polyps is laid out in a most orderly manner, and the result is a work of wondrous beauty. Who can doubt the influence of an Allwise Designer in such work as this? Here is a seemingly perfect system of individual liberty, contributing to general order and to public advantage.

Many varieties of coral are sold as ornaments and specimens, but there is but one kind which is of any considerable commercial interest. This is the red coral, found mostly in the Mediterranean and the Red Sea; and in those parts regular coral fisheries are maintained. It was once common to speak of any living product of the sea as a fish, and to designate those who gathered such as fishers; therefore we speak of oyster fishery, lobster fishery, and coral fishery, though the animals captured in these enterprises are not fishes at all. The towns of Naples,

Genoa, and Leghorn are the principal centers of the coral fishery. The general mode of gathering corals will be understood from figure 4. The apparatus used is technically termed the engine; it consists of a number of stout cross pieces of wood or iron, firmly fastened together at the place of intersection; attached to these are several nets made of stout rope. In dredging, the engine is thrown overboard, and the vessel is propelled slowly. The heavy bars drag upon the bottom, and break off the coral branches, some of which are caught in the nets and are subsequently raised to the deck. The proceeding is a destructive one, many branches being mutilated and lost for the few that are secured. The occupation of coral collecting is very arduous, and few men will undertake the work by choice.

#### CORAL ISLANDS.

There is another phase of our subject of coral life which must not be neglected. Not alone the zoologist, humbly seeking to study the nature of animal existence, is interested in these tiny creatures; for the geologist, while scanning the rocky pages of the earth's crust, on which is inscribed the history of the world, and while dealing with the mighty forces that have contributed toward making the earth what it is to-day, is likewise concerned in the lives of the zoophytes. In certain regions of the tropical and semi-tropical seas, corals have been growing for many centuries, and the accumulations of their calcareous skeletons, together with the shells of mollusks and other sea tenants, as also the remains of marine vegetation, have massed together to form large islands. These are the so-called coral islands, which, by their beauty and their peculiarity of form, have attracted



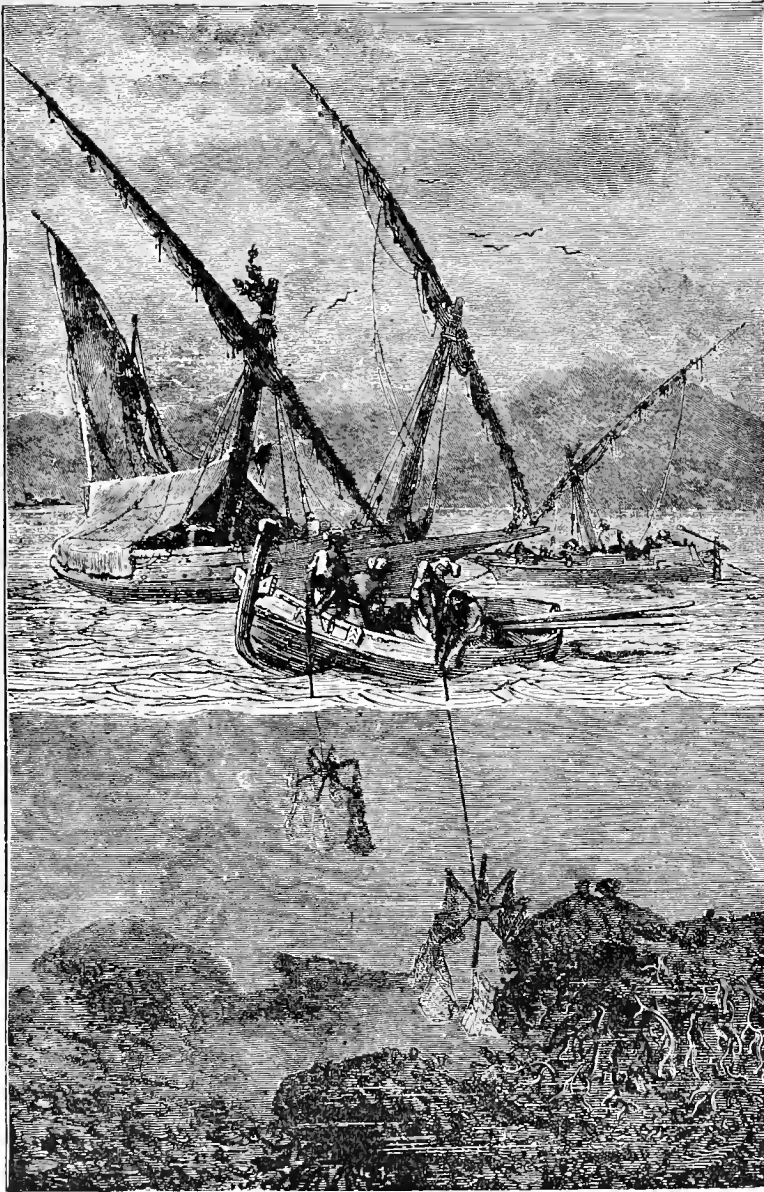


Fig. 4. Coral Fishing on the Coasts of Sicily. (After Figuier.)

the attention of scientists, travelers, and lay readers.

Such a deposit of coralline matter is known as a coral reef; the reef-building species of corals are few in number. Some kinds of coral exist in nearly all

latitudes, but the reef-builders are generally confined to the torrid zones. One exception to this rule may be noted: coral reefs are found off the coast of Florida, and on the shores of the Bermudas; and this occurrence so far

beyond the usual northern limit of reefs, is probably due to the warming influence of the Gulf Stream. Reef-building corals are controlled in distribution by certain well-defined conditions:

1. They live only where they are fully exposed to the waves. This is probably owing to the fact that smooth water would not be sufficiently aerated for the support of so numerous and so densely packed a population.

2. They can live only in clear salt water; hence we need not look for them at the mouths of rivers, or in muddy situations. The coral polyps need mineral matter for the secretion of their hard skeletons, and the requisite amount of this material could not be supplied by fresh water. Suspended mud particles would fill the cavities and smother the polyps.

3. Living reef-builders are not found below a depth of one hundred and fifty feet; at greater depths the polyps seem to be suffocated through lack of air.

4. Another condition is that the winter temperature of their homes shall not fall below 68°F.; this confines the reef-builders to the torrid zone, with the notable exception of the Florida and Bermuda reefs already mentioned. Coral reefs are recognized as of three kinds, fringing reefs, barrier reefs, and circular reefs or atolls.

*Fringing reefs* may be described as

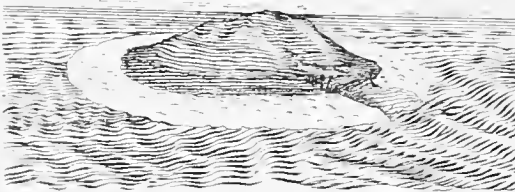


Fig. 5. A Fringing Reef of Coral surrounding a volcanic island. A break in the reef is caused by fresh water from the island.

coral banks attached to the shore lines. In certain parts of the Pacific nearly every island is so bordered. From the land shore the reef extends seaward till the limit of depth is reached, and there terminates abruptly, the outer edge often falling off precipitously into deep water. This structure will be understood from the view of a fringing reef given in figure 5, and the section of the same shown in figure 6. A break in the reef will occur whenever a fresh water stream flows from the land into the sea.

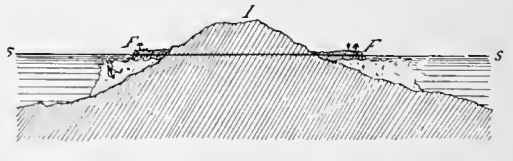


Fig. 6. Section of a Fringing Reef. *S*, the sea-level; *R*, the living reef; *F*, portion of the reef raised by wave action above water-level; *I*, volcanic island really a mountain, projecting above the water.

*Barrier reefs* surround the island at distances varying from a mile to thirty or forty miles. Waves breaking upon such

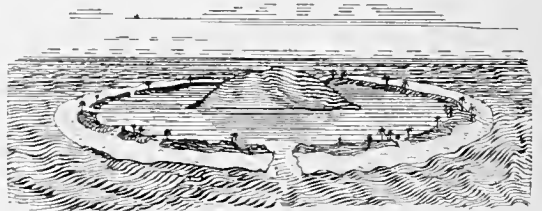


Fig. 7. Barrier Reef, with its ring of wave formed islets, enclosing a ship channel.

a reef make the island appear as if surrounded by a girdle of snow. As a result of wave action, masses of the coralline matter will be broken off and piled above the ordinary level of the water, thus forming a ring of small islands around the main land. Between the barrier and the land a ship channel may be formed: this being protected from the sea will be calm while storms may lash the water without into a state of perilous fury. Figure 7 represents



an island with a barrier reef; and figure 8 presents a section of a similar formation.

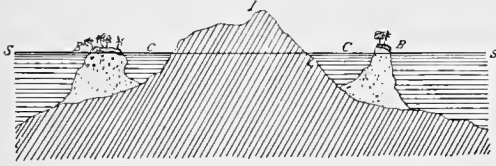


Fig. 8. Section of a Barrier Reef. *S*, the sea level; *B*, the coral reef; *I*, the island; *C*, the channel of still water between the reef and the land.

The *Atoll* or circular reef seems devoid of a central island; appearing therefore as a ring of coral decked on the outer margin with snowy foam from the waves that break against it, and encircling a calm lake or shallow lagoon. The slope of the reef on the inside is gradual, while on the seaward side the bank is precipitous. A view of an atoll is shown in figure 9, and a section of the same appears in figure 10.

Many theories have been invented to

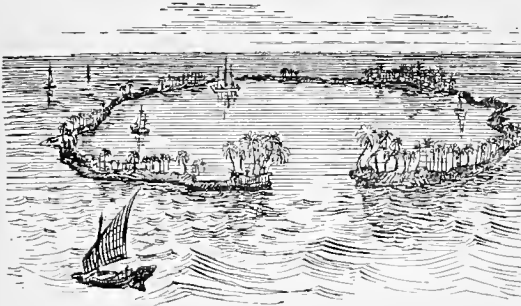


Fig. 9. A Circular Coral Reef or Atoll.

explain the formation of coral islands. The belief now generally entertained concerning them is that they are due to

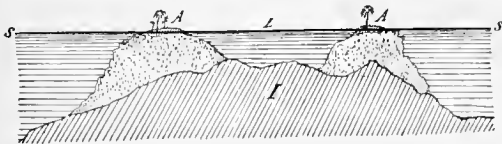


Fig. 10. Section of an Atoll. *S*, the sea-level; *A*, the coral reef; *L*, central lake or lagoon; *I*, the submerged land, once an island.

the growth of the coral polyps on a gradually subsiding sea-floor; and this opinion is strengthened by the fact that the region of coral islands is a place of subsidence. Suppose that coral eggs are carried by currents to the shore of an island, rising like a mountain from the sea; if the conditions of temperature, depth, clearness and saltness of the water, and free exposure there exist, the polyps will thrive and in time will produce a fringing reef. But the island itself is slowly sinking; and as it subsides the corals build ever upward, each generation rising on the ruins of a former one. The polyps will flourish best on the seaward side of the reef, being there more freely exposed to the waves, and therefore more plentifully supplied with food and air. As the sinking of the ocean bed continues, the reef will be left at a considerable distance from the land, in the form of a barrier. After a time the island sinks entirely beneath the waves and the reef then appears as a circular bank enclosing a lake or lagoon.

The wave action will continue to tear away pieces of the coral substance, and to pile such upon the rest, thus raising the island. Small pieces will fall between the spreading branches below, and thus render the mass more compact. By the grinding action of the water, coral sand will be produced, and this will be washed into the spaces, or becoming dry will be blown by the wind high upon the banks. Seeds of plants will probably be carried by wind or water, or other means, to the island, and there taking root will still farther strengthen the structure. Coral islands are noted for the luxuriance of their vegetation.

Is it not instructive, and indeed inspiring, to contemplate the humble and

simple means by which the Creator accomplishes such mighty purposes? The coral polyp, scarcely visible to the unaided eye, is the principal worker under the direction of the Divine Architect in building the islands of the sea. And this is accomplished without an appearance of drudgery or even of fatigue on the part of the workers. They rejoice in their work; by it they live. Let us not fall into the popular error of regarding the coral reefs as monuments to the industry of these little creatures. The polyps secrete their skeletons as the oyster forms its shell, and as the vertebrate animal elaborates its bones. The results of their vital energies are stupendous. The Feejee, Society, and Friendly Islands are composed almost entirely of coral banks. The north-eastern coast of Australia presents a coral reef over a thousand miles long, and most of the southern and eastern coast of the Florida peninsula, comprising an area of 20,000 square miles, is composed of coral remains.

Furthermore, corals do great service by abstracting the calcareous matter from the water, and storing it literally in a bank, together with the carbon dioxid from the air. The latter substance is generated in every process of ordinary combustion, fermentation, decay, and animal respiration, and without some such agency as that accomplished by the corals the air would soon become so fully charged with the deadly carbon dioxid as to make animal life impossible. In this way does the Creator preserve the balance of the forces by which He operates, and thus all are made to contribute to the common good. The coral reef not only declares the history of the polyps' life; it likewise testifies to the Creator's wisdom and power.

In connection with the subject of Corals, we give here James G. Percival's beautiful poem on,

#### THE CORAL-GROVE.

DEEP in the wave is a coral-grove,  
Where the purple mullet and gold-fish rove,  
Where the sea-flower spreads its leaves of blue,  
That never are wet with the falling dew,  
But in bright and changeful beauty shine,  
Far down in the green and glassy brine.  
The flower is of sand like the mountain drift,  
And the pearl-shells spangle the flinty snow;  
From coral rocks the sea plants lift  
Their boughs, where the tides and billows flow;  
The water is calm and still below,  
For the winds and waves are absent there,  
And the sands are bright as the stars that glow  
In the motionless field of upper air:  
There with its waving blade of green,  
The sea-flag streams through the silent water,  
And the crimson leaf of the dulse is seen  
To blush like a banner bathed in slaughter;  
There with a light and easy motion,  
The fan-coral sweeps through the clear, deep sea,  
And the yellow and scarlet tufts of ocean  
Are bending like corn on the upland lea;  
And life in rare and beautiful forms  
Is sporting amid those bowers of stone,  
And is safe when the wrathful spirit of storms  
Has made the top of the wave his own:

\* \* \* \* \*

Then far below, in the peaceful sea,  
The purple mullet and the gold-fish rove,  
Where the waters murmur tranquilly,  
Through the bending twigs of the coral-grove

*J. E. T.*

#### JOHNSTON'S ARMY INCIDENTS.

THINKING that a short account of a few of the incidents that transpired under my own observation in connection with the Johnston Army, which came to Utah in 1857, may not be uninteresting to some of the readers of the JUVENILE INSTRUCTOR, I make a few extracts from my journal of that date, 1857:

On Friday, September 25th, I went to Lehi to stack my grain, expecting to be gone a week, but felt impelled to return to my home at Draper the same day, which I did, arriving there late in the evening. I had just taken care of my

team when Captain Joseph S. Rawlins called upon me to be ready in the morning to go back into the mountains to meet the army that was reported to be fast approaching our Territory. The next morning about three o'clock my wife gave birth to our first child, a daughter, and about eight o'clock. I was on my way, in company with several others, to Salt Lake City, preparatory to starting to Fort Bridger.

On Sunday, our company being organized, we started for Bridger. We camped between the Little and Big mountains. Next morning an express passed, reporting to us that Fort Bridger was burned and that our enemies would be upon us immediately. In consequence of this we left our baggage wagons and pushed ahead with pack animals, and arrived at Fort Bridger on the 30th. We found the fort not burned, and learned that the enemy was camped on Ham's Fork, thirty miles east.

On Friday, October 2nd, a company of forty-four men was organized, with Lot Smith as captain, to scout around the enemy, burn the grass, stampede the stock, and otherwise annoy them. Generals D. H. Wells and George A. Smith called the boys together before starting and gave instructions, some of which were: "Boys, don't let them pen you; don't let them pen you; boys, don't let them pen you!" We were also told if the soldiers were to fire on us we were not to return the fire.

We started about four p.m., traveled thirty-one miles, and camped for the night on the south side and near Black's Fork, in the hills below the soldiers' camp. The next morning while getting breakfast we saw a dust on the main road, and supposed it to be

a company of the enemy. We got up our horses, when Captain Smith and part of his men went to see what it was. He found it was a small freight train, which we turned back to Green River. We then joined the balance of our company and rode on to Green River, found a large company of the enemy there with a light battery. We went in below them on a big island and camped. It is worthy of note that our mules were perfectly quiet all night, while the mules of the soldiers kept up a continuous braying.

The next morning very early the enemy started for Ham's Fork. Our company divided, part going back to Black's Fork to watch the movements of the soldiers. Lot with the other division rode on to Big Sandy. He sent three men out as scouts. The scouts returned reporting that there was a freight train of twenty-six wagons on Green River. We held a council and decided to return and try to burn the wagons. We came upon them about twelve o'clock midnight, and upon examining them found instead of twenty-six wagons there were two trains, fifty-one wagons in all, camped only a short distance apart. Most of the teamsters had gone to bed, but the wagon-master, with those that were still up, were just coming out from the Trading Post near by as we rode up, and we took them prisoners, although there were about sixty-six of them in all, while there were only twenty-six of us. We placed guards around the wagons, and got the men all up, of which I never saw a more frightened lot in my life until they found that they were not going to be hurt, when they laughed and said they were glad the wagons were going to be burned, as they would not have to "bull-whack" (as they called it) any longer.

The teamsters were permitted to take their private clothing and guns out of the wagons. The wagons were then burned. Captain Smith was very careful to see that there was no ammunition or anything to explode to cause accidents.

There was one wagon loaded with tar rope, to be used, as it was said, to hang Brigham Young and his Danites; but instead it made a grand bonfire. While the wagons were burning we rode to Big Sandy and camped till morning.

We rode up the Sandy a short distance and had breakfast, and then rode on a little farther to the main road, where we came across another train of twenty-four wagons stopped for noon. The wagon-master and some of the teamsters had gone out to bring in their cattle. The men in camp were ordered to take their guns out of the wagons and stack them at the mouth of the corral. They were also requested to remove their private clothing and explosives preparatory to our burning the wagons.

When the wagon-master came in Lot told him he was going to burn the wagons, when he said, "You have got the advantage of me."

Lot said, "I guess not. If you think so there are your guns; you can take them and we will try for it."

The wagon-master declined the proposition, and said he would rather let the wagons be burned, or words to that effect. He asked to retain one wagon to carry bedding and some provisions on to Green River. After some talk Captain Smith gave him permission to take a wagon. Then the man asked for two wagons, which was granted, after a great deal of pleading. The two wagons were drawn out to one side and the other twenty-two wagons were burned.

Here I wish to show an over-ruling providence in our behalf in letting the wagon-master retain the two wagons. A few days after this incident we were entirely without food. We therefore went in on Green River, where we found the wagon-master with his two wagons which he had been allowed to retain. Lot told him our situation, when he said, "You acted the gentleman with me, and now you can have all you want of anything we have." We got what supplies we needed. Thus you see how the Lord can overrule things for good.

I will here state that the wagons that were burned contained no government clothing or ammunition, but were loaded with provisions, carpenter tools and any amount of vinegar. When the fire was well under way we rode south, crossed the Big Sandy and into the hills, and stopped for noon. Soon after camping, while most of the boys were crowded together dividing some gun caps, a serious accident occurred. A gun had been placed on a sage brush, and in taking it up it was accidentally discharged. The bullet went through the crowd, but providentially killed no one, though several had very narrow escapes. The bullet crashed through the thigh of one young man, breaking the bone and making a terrible wound. It grazed another man's face, leaving a streak of blood on his cheek. It passed through another man's hat. About this time our picket guard came in and reported that the soldiers were upon us. We got up our horses and put ourselves in the best position possible for defense. We soon found that the report was false, as it proved to be the teamsters with their two wagons and cattle starting out for Green River.

(TO BE CONCLUDED.)

## A GREAT TEMPLE.

(CONCLUDED FROM PAGE 245.)

THE interior of the building, which has been perfected under the able supervision of Joseph Don Carlos Young, with the advice of President Wilford Woodruff and his counselors, was ably described in the *Deseret Evening News* of April 5th, which description we also give herewith for the benefit of our readers:

The stability and grandeur of the building as noted from the outside are found to be supplemented on the inside by the qualities of richness and convenience. Nothing that could contribute to its comfort and elegance has been neglected. It amazes by its massive solidity, and charms with its exquisite beauty; by the ingenuity and completeness of its appointments it delights the most practical, and in its perfection of taste and harmony it dazzles the most artistic and refined. Enter with us its portals, and let us lead you along the broad corridors and through the stately rooms, following the route that will be taken by the Saints who attend the dedication services.

We approach from the west across the broad esplanade beneath which is the machinery room, containing four engines and dynamos, with a capacity of two thousand electric lights, as well as the pumps, boilers, etc., and the motive power for the two handsome elevators that operate in the central west tower directly in front of us. To our left, a hundred yards distant, is the boiler house, from which a twelve-inch pipe connecting with the building supplies a most perfect hot water system of heating. We learn also that equally complete are the arrangements for ventilation during warm weather; the pressing of an electric button throws open various transoms and starts sixteen fans, each of one-half horse-power.

With less interest in these details because of our anxiety to cross the threshold of the building itself, we hasten up the broad flight of stone steps leading to the southwest entrance. The massive doors which open to us are of

heavy, solid oak, with beveled plate glass in the transoms and upper panels, and graceful grills in the form of beehives on the lower panels. The hardware here, as in the entire building, has been made specially to order.

Turning to the right we reach the circular stairway in the southwest corner tower, and follow its winding steps to the basement. This stairway, which is but one of four—each corner tower being similarly supplied—gives an excellent idea of the stability of the structure.

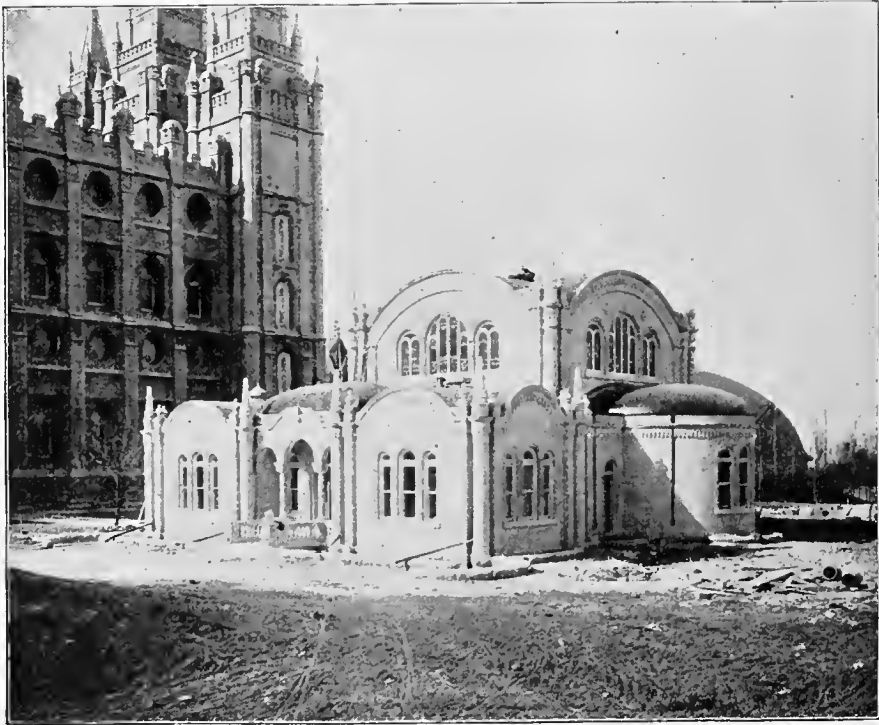
Extending from the basement to the very top, the steps, almost two hundred in number, are of solid granite, cut by hand, built into the massive walls and the gigantic newelpost of solid masonry; the only woodwork is a wainscoting of heavy oak crowned with molding and relieved by a hand rail; the whole giving an impression of the impregnable castles of the middle ages, built to stand, without crack or quiver, for a thousand years.

Moving northeasterly from the foot of this staircase, a large room divided into a series of compartments is passed and we enter the spacious font room, solemn yet graceful, impressive yet artistic in all its appointments. The floor is entirely tiled in white marble, which material also serves for the base of the woodwork. The latter is handsomely painted and grained in skillful imitation of bird's eye maple. All this escapes us, however, as we gaze with profound admiration at the font, which, elliptical in form, occupies the center of the room. It is of cast iron; is reached by a short flight of iron steps at either end, and rests upon the backs of twelve life-sized, bronzed oxen, which stand within a railed enclosure sunk some three feet below the main floor. A genuine masterpiece of the artificer is this font, viewing it from whatsoever standpoint we may; for it is large without being oppressive and pleases not less with the massiveness of its construction than with the chaste elegance of its design. By the simplest sort of a contrivance it can be filled with water, or, the water being in, it can be emptied—the entire proceeding requiring but sixteen minutes.

The perfection of these arrangements suggests a thought as to the ingenuity employed in other plumbing appliances, and we now examine more closely the numerous colossal bath tubs that are located in the contiguous apartments. Hot and cold water are of course at easy reach; there are also improved appliances as to the overflow, small basins within the larger tubs, etc. In this connection, too, due attention should be paid the exquisite onyx washstands, of which the

of the Temple, and enter a large room in the northeast corner of the building. This room, about forty by forty-five feet in size, is comparatively plain in its decorations and furnishings. It is carpeted in green and is supplied with permanent adjustable chairs. Six large chandeliers depend from the high ceiling.

The next room, reached by crossing toward the southeast, is of almost the same size as the one just described. It



THE TEMPLE ANNEX.

various floors of the building contain fifteen. Each is of rare beauty, and conveys the impression of an immense gem. Equally unique and costly are five drinking fountains in various corridors—variegated onyx being the material employed.

The sanitary arrangements throughout are faultless.

From the front room we pass across a long, high corridor, which connects by a passage with the Annex to the north

also is appropriately carpeted and seated, but the decorator's art here has been agreeably displayed, and walls and ceiling are luminous with warm and natural effects in landscape, beasts and birds. Five splendid chandeliers give evidence that by night the picture would be quite as pleasing as by day.

Emerging toward the west from this room we re-enter the corridor crossed in leaving the front room, and come upon the grand staircase, broad, rich and



elegant, and done in solid cherry. By this staircase we mount from the basement to the first floor, and notice on the right as we ascend a large oil painting, twelve by eighteen feet, representing "Christ preaching to the Nephites." The opposite wall is adorned with two paintings representing the "Crucifixion" and the "Descent from the Cross."

Turning to the left from the upper corridor we enter another, the southwest room, of the size of the last two described. Like the others, it is seated and carpeted. It, too, is gorgeously frescoed, and in its harmony of coloring and accuracy of drawing is as enchanting as a dream. Its general adornment and furnishings are more beautiful than any yet seen on this most wonderful and entrancing journey of ours, this advancement being noticed in every particular—from the chandeliers down to the smallest detail.

Next we enter a large room in the northwestern part of the building. This is decorated in white and gold throughout, but judicious taste in the selection of the blue and green carpet, the richly upholstered seats, the curtains and other furnishings has removed all suggestion for too dazzling brightness. It is a scene of rare loveliness, pure, restful and exalting. From its vaulted ceiling hang three grand chandeliers, but numerous incandescent lights will shed their effulgence from various points in ceiling, cornice and column. Illuminated, it must present a sight of indescribable splendor. An art treasure on the south wall is a large dark painting by one of the old masters, "Joseph interpreting the baker and the butler's dream." On either side of it hangs a glowing scene in the Holy Land, and in the western end of the room is a mammoth mirror.

The next room, a few steps higher than the one first described and scarcely separated from it by an archway, occupies the northeast part of the building. This room is beyond all comparison the grandest and loveliest in the entire structure. Its overhead and side decorations are a perfect ecstasy of delicate and luxurious color, its magnificent

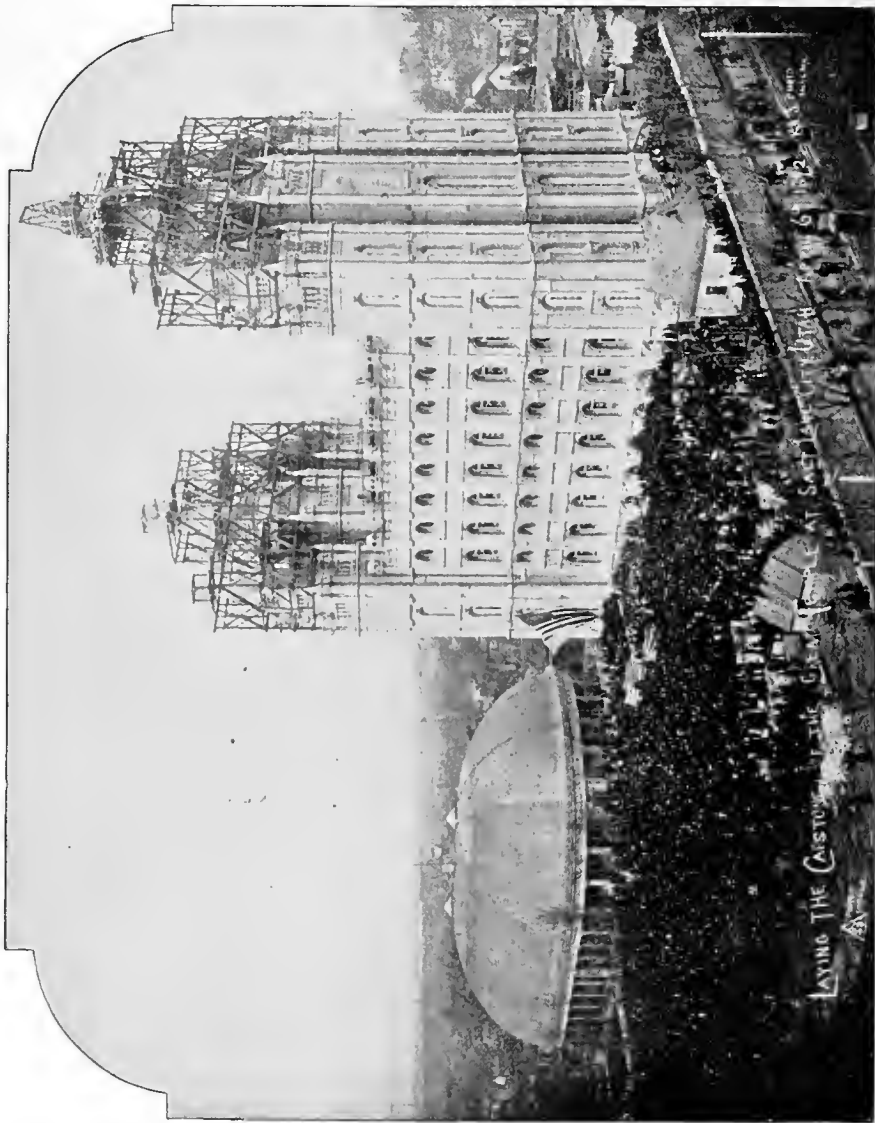
ceiling a sight worth a voyage around the world to see. No tongue can express, no pen depict in language the marvelous work that has here been accomplished. Like an inspiration, it defies man's best endeavors. Occupying semi-circular alcoves to the east, and high enough to give a fine effect, are two choice paintings—one representing the Hill Cumorah, the other Adam-ondi-Ahman. The chandeliers are of themselves works of the highest art, the floor is richly carpeted, the furniture is among the finest ever produced on the continent. The prevailing color of the walls is a warm brown, and the effect produced by the contrast with the colors of the twenty Grecian columns that adorn the sides is effective in the extreme. All these columns, all the woodwork indeed, furnish evidence of the superb skill in handcarving. Bracket chandeliers from the columns and abundance of light from reflected and cleverly arranged lamps cause the hall when illuminated to take on an appearance of overwhelming loveliness. Two colossal triple mirrors occupy places on the east end, and ascending from this point a narrow flight of stairs leads to an apartment at the extreme east appropriately furnished and designed for the use of the president of the Temple.

But we are not yet ready to leave this enchanting part of the building, and three smaller rooms, leading off to the south from the main room, attract our attention. The first, to which we ascend by a few steps, is decorated in rose-pink and gold. Its workmanship throughout is costly, the brackets, columns, etc., being hand-carved and the mirror being one of the largest and purest in the building. An art-glass window of great size and beauty adorns the south wall. It represents Moroni delivering the plates to Joseph Smith; and the graceful pose of the angel as well as the eager yet timid expectancy of the youth are presented with wonderful accuracy. The furniture of this room is mahogany.

Another small room, reached by a short ascent from the main floor, is a vision of almost supernatural beauty.

It is circular in form and resplendent in blue and gold, with borders and panels of red silk velvet. It is paved with an artistically designed native hard-wood mosaic, the blocks being mostly no

it reaches the interior. The large art window to which the south side of this exquisite little room is given, is a work of surpassing loveliness. It represents the moment in the life of Joseph Smith



more than an inch square, finely polished. Through the dome which furnishes the ceiling, the light streams through seventeen circular and semi-circular jeweled windows, taking a thousand hues as, softened and subdued,

when he, trusting in the words of the Apostle James, sought wisdom of the Lord, and received as an answer the visitation of two heavenly beings, one of whom, pointing to the other, said: "This is my beloved Son; hear him."

The benignant expression of the two divine personages, their compassionate yet noble attitude, the posture of the lad half in adoration and half shrinking in childish fear, are all delineated with consummate and charming fidelity.

The third small room leading by a couple of steps' ascent from the main room is done in sage-green and gold, with furniture and trimmings to match. It also has an art-window, and a large plate mirror, and is in all respects as handsome and perfect a little spot as taste and skill can make it.

In these three small rooms last described the most sacred ordinances for the living and the dead are performed.

Passing now finally from the main large room previously referred to, we enter the southeast reception room, not a large, but a most charmingly colored apartment. Cornice and carpet are deep and rich in tone, and the contrast with some of the more delicate hues of which we have seen so much is restful and pleasing. Its woodwork is massive and beautiful. Three other rooms, a suite extending westward toward the main corridor and staircase, answer the purpose of additional reception rooms. In one of them will be noticed a handsome mantlepiece of bird's-eye maple, with base and facings of Utah onyx.

Making our way now to the southeast tower, and again essaying the circular stone stairway, we ascend to the second floor of the edifice and enter a large, light, comfortable but plain room, to be used as the library and recorder's room. It is home-like in its appointments, has eight silver chandeliers, and has a good old-fashioned home-made carpet upon the floor. Three semi-circular windows to the north, hung with rare silk curtains, give us a nearer glimpse of the ceiling of the northeast room on the lower floor previously described; and here we find the proverb contradicted: it is proximity, not distance, that lends enchantment to the view.

From the library we enter a long corridor leading to the west, ranging along the sides of which are six rooms elegantly carpeted and furnished for the

presidency of the various quorums of the Priesthood. The most striking of these are the rooms of the First Presidency on the right, and of the Twelve Apostles on the left of the corridor. In one of the former apartments is an art window representing in its center panel the Temple, over which appears the motto, "Holiness to the Lord." An inscription on the left reads: "Corner stone laid April 6, 1853, by President Brigham Young, assisted by his counselors, Heber C. Kimball, Willard Richards;" another on the right makes this record: "Dedicated April 6, 1893, by President Wilford Woodruff, assisted by his counselors, George Q. Cannon, Joseph F. Smith."

Turning to the right in another short corridor we note two other rooms, also for the use of quorums in the Priesthood. We are now at the northwest corner, and again climb the tower stairs; noticing that in this tower every floor is supplied with fire hose conveniently disposed, so that in case the unexpected, we might almost say the impossible, should happen, adequate remedy and protection would be at hand. In the top of the opposite tower, beyond the elevator, is a permanent reserve tank with a capacity of seven thousand gallons of water.

Reaching the next landing stage, the third floor, we enter at once the upper or grand Assembly Room, which occupies the whole extent of the building except the towers; being one hundred and twenty feet long, eighty feet wide and thirty-six feet high. The gallery is of graceful sweep; it is railed with bronze and is reached by circular stairways in each of the four corners. Nothing could surpass the beauteous grandeur of this vast hall. The elevated seats for the Priesthood at either end, the choice hand-carved decorations of dais and balcony, the broad auditorium, the artistically paneled ceiling and frescoed frieze, with innumerable permanent lights mingled in the cornice, and five dependent chandeliers—all combine in presenting to the mind a scene that will be equally imposing by day or by night. The seats in the body of the hall are reversible, so that the audience

can face the speaker from either stand. The latter are white and gold with red velvet trimmings and seats.

Words are inadequate to represent the beauty of this structure, but if words cannot even do this how much less capable are they of describing the holy sensations which fill the hearts of the Latter-day Saints as they pass through and partake of the sacred influence which seems to fill every room! God has been very merciful to His people in giving them the blessings which they now enjoy. They should endeavor to show their appreciation of His kindness by strictly observing the requirements of His holy gospel, that they may be partakers of the promise given through President Wilford Woodruff and his counselors, as well as the other brethren who spoke during the services which were held in the Temple, that if the people would sin no more, and would appear before God with broken hearts and contrite spirits, their past sins should be blotted out of the book of God's remembrance.

The Temple will soon be open for the work for the living and the dead, and with that good and great man, President Lorenzo Snow, who has been called to preside over the same, the honest-hearted Latter-day Saints will have many times of rejoicing in laboring for their own salvation and for the redemption of those who have passed behind the veil. May the Lord make His people so worthy of the blessings to be received in this holy house that its doors shall never be closed against them!

By examining the tongue of a patient, physicians find out the disease of the body, and philosophers the disease of the mind.

## TOPICS OF THE TIMES.

### Our Temple.

PROBABLY no event connected with the affairs of the Church of <sup>2</sup>Jesus Christ<sup>3</sup> of Latter-day Saints has attracted the widespread attention that the completion and dedication of the Temple has done. The description and the history of the building have been widely published throughout the civilized world. In many of the eastern papers portraits of some of the leading men have appeared, and universal interest in this building has been aroused. It is known that forty years have been occupied in its construction, and something is also known of the vicissitudes through which the Church, and consequently the building, has passed during that period. The desire to see its interior is very general, and if it could be opened to view no doubt its fame would bring thousands of visitors to this city. But if such a course were permitted it would soon become very common and would lose its sacred character. It was decided before the dedication services commenced that the general public, not members of the Church, should not be admitted into the house after its dedication. But the pressure to be admitted to it since that time is and has been very great, and much disappointment is felt by applicants when they find that they cannot be permitted to enter. In fact, members of the Church cannot now enter the building for the gratification of curiosity alone. If they go there it must be for the purpose of attending to ordinances.

A moment's reflection will show everyone how impracticable it would be to admit people to the building merely for the gratification of curiosity, that is if the sacred character of the house is to be preserved. If one friend be admitted to view its interior why should not

another? If a few be admitted today whom the authorities would be pleased to gratify, how shall those who come tomorrow of the same character be denied the privilege, and where shall the line be drawn? There are many prominent and honorable persons who come here whom it would be a pleasure for the authorities of the Church to gratify if they could do so consistently; but if the doors of the Temple were to be opened for this purpose, when could they be closed?

There is only one safe course to pursue, and that is to exclude all visitors. Now that the building is dedicated it ought to be esteemed as a holy place and ought to be kept sacred for the performance of ordinances of the most important character. Nothing should be permitted that would impair its sanctity, or even have the appearance of doing so in the estimation of the people who have erected it. It is a matter of conscience and not a matter of caprice to close the doors against the entrance of any person who may come there for the purpose of gratifying his curiosity.

The completion of this Temple has made an excellent impression upon the public mind. Its interior is far more elegant than any of the visitors who are not members of our faith imagined it would be. They conceded that when the Mormons undertake any enterprise they are thorough in carrying it out, and this Temple at Salt Lake is an evidence of this characteristic. No building on the continent of America that I know anything of is so substantially built as our Temple. No pains have been spared to make it impregnable against all the attacks of time, and there is no reason why it should not stand, if preserved from earthquakes and subjected only to the ordinary wear of the elements, for

hundreds of years. The Latter-day Saints will have to teach the world a great many lessons. They have already been the means of teaching a good many things in various directions. Their example ought always to be such as to have a good effect upon the world. It can truthfully be said of this Temple that there has been no speculation connected with its erection and completion from the laying of its foundation stones to the placing of the capstone and the finishing of the interior. It can truthfully be asserted that not one dollar has been paid that has not been earned by those who have had the work in charge. The work has been honestly done, and everyone who has labored as a contractor, builder or finisher, has felt to do his work in the most conscientious manner. It is doubtful whether this can be truthfully said of any other building in the United States of its size and cost. This characteristic should always attend every public enterprise in which the Latter-day Saints engage.

#### **The Trans-Mississippi Congress.**

THE Trans-Mississippi Congress held its session in Ogden on the 25th, 26th, and 27th ult. Delegates from all the States and Territories west of the Mississippi River were present, and questions affecting the west were discussed. The discussions of the admission of Utah as a State brought forth strong speeches and excited greater interest than any other subject which received the attention of the Congress. Upon a final vote, when the question was submitted, there were 167½ votes for the admission of Utah, and 66½ against it. The Utah delegates themselves did not vote, so that this shows the feelings on the part of the delegates from our neighboring States and Terri-

tories. The men of Utah who opposed Statehood and made speeches against the Territory being admitted received but little comfort from those who were in favor of the admission of the Territory, and their position was shown by the strong men who addressed the Congress to be untenable.

It is worthy of note that those who oppose the admission of Utah as a State are generally men who are in positions where they are likely to make more out of the people by Utah remaining a Territory. It is not the welfare of the people at large or of the Territory that they take into consideration; they only look at that which will favor their own interests and accomplish the ends which they have in view. To defeat admission, therefore, they have recourse to every argument that is likely to appeal to old prejudices and to awaken old distrusts and suspicion. If, however, all can be relied upon that has been reported concerning the effect of their speeches and action, they were signally defeated at Ogden, and their policy met with little or no encouragement.

The opponents of the Latter-day Saints do not have the success at the present time that they had in former years in causing public men to look at Utah and its people with the spectacles which they furnish. They have in this respect lost very much of the power which they formerly had in deluding the public by their misrepresentations and falsehoods. A change has taken place in public sentiment in relation to the condition of affairs here. The visits which have been made to the Territory by hundreds and thousands of thinking and observing people have had their effect. They have seen for themselves, and many have formed their own opinion concerning Utah and her affairs and people.

Take this Trans-Mississippi Congress, for instance. The delegates are, many of them accompanied by their wives, and they have derived much information concerning the conditions which surround the people of Utah. Many of them have gone away very favorably impressed with that which they have seen and heard. This favorable impression will, in many instances, be lasting, and those who by personal contact become familiar with the people of the Territory will not fail to communicate their views to their friends who have not been here. There is an interest felt by all classes of society throughout the United States in everything pertaining to Utah. In the first place this interest had its origin in the fact of the Latter-day Saints being a peculiar people. Then the place where they settled is now understood to be a very interesting region, possessing very remarkable attractions, so much so that the eyes of thousands are directed towards it. All this causes Utah and her people to be talked out and to be well advertised. This will doubtless continue to be the case more and more until Utah will stand as one of the best known and most famous parts of the United States.

*The Editor.*

#### LITTLE WILLIE.

[CONCLUDED FROM PAGE 257.]

On the 28th of March, 1856, Willie and Rachel were married. They were very poor, but they were young and full of hope. Willie rented a farm on shares in Kaysville. On it was an old log cabin, which was to be their future home. They borrowed a bed tick and put some straw in it for a bed. So they had a good straw bed all but the tick. Then they made such a bedstead as could be made out of the fire wood



pile, with no other tools than an auger and an ax. The rest of their furniture consisted of a table, made from rough boards, without much mechanical skill, and nearly without tools, and some three-legged stools made out of rough slabs. They neither had stove nor bake kettle. A neighbor loaned them one of the latter, but it was a broken one. With this kind of an outfit they commenced life together, feeling that their prospects were good, for any kind of a change of circumstances must bring them some improvement. Willie had no knowledge of farming, but was willing to learn. He got the crop put in, but through lack of water only twenty-seven bushels of wheat were raised, and that grew so short that Willie had to pull it up by the roots instead of cutting it with the cradle.

In 1855 the grasshoppers had taken the crop, and in the latter part of the winter of 1856 nearly all the stock had died off with the hard winter. Many had lost their last ox and last cow. Willie and Rachel had neither bacon, fresh meat, butter, nor milk. They had about enough flour to last them till after harvest, but they divided that with those who had none, until it was all gone, and they were without bread for about a month. They had a little bran which they sifted and ate the fine out of that; then they ate the coarse siftings and from then until harvest time, they lived on pig weeds, red roots, beet tops, boiled up for greens. They had a small patch of volunteer barley, which was tolerably early, and anxiously they waited its ripening, it being their first chance for bread. The first thing they did every morning was to go out and see how much the barley had ripened in the night. When the barley was ripe Willie cut it with a cradle, threshed it

with a flail and cleaned it by winnowing in the wind, then he took nearly a sack full of it on his back, and carried it nearly two miles to Weinel's mill, to get it ground, and though it was all ground up husks and all, they thought that it made quite good bread. The scarcity for bread at that time extended through all the settlements that were then in Utah. Rachel's father traveled from South Mill Creek to Kaysville to get a little of that barley for bread. Soon harvest came and the people generally were relieved.

In the fall of 1857, what is known as Buchanan's army, was sent to Utah to punish the Mormons for supposed rebellion, reported by our bitterest enemies, which reports were received and acted upon without investigation to see whether they were true. At this time nearly the whole people were destitute of clothing. In many cases it would have been a hard matter to tell the original piece of the man's pantaloons. Companies were being raised to go and meet the army, to take away their teams, capture their supply trains and hinder them if possible so they could not reach their destination. All this was done, and the army in a crippled condition, went into camp for winter on Ham's Fork and at Fort Bridger, and had to subsist on their poor cattle and worn out mules. Then at the suggestion of Colonel Kane, President Buchanan sent out a Commission to investigate whether the reports were true that had caused him to send the army, and finding them false the President got out of the trouble very nicely. He did not have honor and candor enough to acknowledge that he had done the Mormons a great injury, but he gave a free pardon to all who had taken part in what he called the Mormon rebellion.

When Willie was called out to go and meet the army, he scarcely had any clothing. He had poor shoes, his toes protruded, and he had no coat at all. Rachel had a home-made skirt which she made up into an over-shirt for him. This was in the month of October, and all the bedding Willie had with him was Rachel's shawl. The company camped at the foot of the little mountain, where the brandy keg was emptied into the creek three years before. It had been snowing all day, but the clouds had passed from the sky. The moon was shining brightly: the night was bitterly cold, and the snow very deep all around. Willie and thirteen others crowded into one wagon bed, where they had to pass the night.

Next morning preparations were made for crossing the Little Mountain. It was found that the snow on the side of the mountain was too deep for the horses to face. Ropes were then attached to the end of the tongue of a baggage wagon, and sticks placed from one to two feet apart along the rope. Men were then strung out in twos ahead of the horses to pull on the sticks and tramp the snow till the team could follow behind them. When the men had succeeded in getting a wagon to the summit they then turned back for another till they were all over. At night they camped at the foot of the Big Mountain. Here Willie cleared away about three feet of snow to make a bed. He and two others put their bedding together for warmth. Those on the outside were kept continually turning to avoid being frozen.

The company camped in Echo Canyon. Rude huts were formed almost like Indian wigwams. In these the men slept, and frequently at night they would have social gatherings and in-

dulge in songs, recitations and other amusements. They had very few arms, and but little ammunition; were poor, ragged, and ill fed; having only about half rations, yet they were measurably happy, in a conscientious and an abiding faith that God was with them, and would overrule all for the best.

At one of the social gatherings, already referred to, and while the merriment was in progress, Willie was strongly impressed that something was wrong at home. He called his eldest brother out of the company and told him his impressions. They went off to a lonely place and kneeled down under a rocky cliff at the base of the mountain and there they prayed fervently for the loved ones at home, and that if any were sick that God would heal them. Willie marked the time, and on comparing notes after getting home, found that his little daughter, Isabella, at that very time, was very sick nigh unto death, and as near as could be learned at the time Willie and his brother were praying under the rocky cliff away up in the mountains, little Isabella took a change and was healed.

Willie returned to his home in Kaysville in the month of December, to find his log cabin deserted. A few days before, Rachel had found it necessary to go to her parents till Willie returned. On a very cold day she got a chance to ride as far as Salt Lake City on the running gear of a wagon. Very thinly clad and without shawl, (for Willie had it with him) she took her little babe in her arms and started. A Mrs. Cadberry was riding on the same wagon. She was warmly clad and wrapped in a big warm cloak. During the journey she turned to Rachel and said: "It is terrible cold, I can hardly endure it and I am warmly dressed. How can

you stand it, girl? I would think that you would perish."

Rachel replied: "I don't know, unless He that tempered the wind for the shorn lamb has made my back equal to the burden."

In the spring of 1858, Willie and Rachel moved south to Provo bottoms. Nearly all the people from Northern Utah went South leaving their home, and crops, not knowing whether they would return, but the U. S. Commissioners appointed by the President visited Salt Lake City, and discovered that the reports sent the President were false, and that the army ought not to have been sent. A compromise was effected, the army at Bridger was to go to Cedar Valley and establish a post there, and the Saints that had gone south returned to their homes in the north. During their sojourn south, while hunting stock, Willie was in a heavy rain and was out all night. This gave him a severe cold which made him sick for nearly a month. While still sick, Rachel and he moved back with her father's family as far as their home at South Mill Creek. As soon as he began to recover, he with Rachel went to Kaysville to harvest some fall wheat left there. Willie was still very weak, and he was not likely to gather strength fast on their diet, which was bread and water, for they had neither meat, milk nor butter. Willie's farm was nearly a half mile from Kaysville town, where he had borrowed a team to haul some brush to make a shed to keep the sun off while resting during harvest. Just as he was going to take the team back, a large hare jumped up before him and ran for a short distance. Willie said to Rachel: "Notice which way that goes, and when I come back we will go and get it." On his return

he took his only weapon, a pistol about a foot long, which had been made in Salt Lake City, loaded with powder and marrow fat peas, and side by side Willie and Rachel went to hunt the hare among the sage brush. They found it and while it was running he fired his pistol, and hit it on the back bone. It proved to be very large, and lasted them for meat nearly a week. During that week Willie increased in strength very rapidly.

For some years Willie and Rachel struggled on in poverty. Everything appeared to go the wrong way. They seemed to be working against fate. Rachel dreamed that if he would go and take her sister Ellen to wife as she had requested him when he came to woo her, that they would begin to do better, and God would prosper them accordingly. Willie went and took Ellen to wife also, and from that time they began to prosper just as Rachel had dreamed.

Nearly a quarter of a century has now passed away, and both Rachel and Ellen have marriageable children, and a happy prosperous family. To this day they have never regretted the covenant that they made with each other in girlhood, that in marriage they never would be separated.

*W. W. B.*

If an excellent sculptor be employed to carve a statue, whatsoever the materials be, he may use as much skill in carving on an ordinary stone as upon the finest marble. So, whatsoever thy condition is in the world, thou mayest glorify God in it, and bring praise to His name, and show as excellent grace as in the highest condition. He that grinds at the mill may glorify God as well as he that sits upon the throne.

... THE ...

# Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MAY 1, 1893.

## EDITORIAL THOUGHTS.



### Our Late Conference.

THE conference which has just closed has been one of the longest, most interesting and most important conferences ever held by the Church of Jesus Christ of Latter-day Saints. It has been of three weeks' duration, and during that time forty-six meetings have been held by the First Presidency and Twelve and the leading authorities. Five meetings were held in the Tabernacle on the 4th and 5th instant; two meetings were held in the Assembly Hall on the 5th; thirty-one dedication services were held in the Temple for adults; five meetings for the children were held in the assembly hall of the Temple, and three meetings were held by the presiding Priesthood on the 19th and 20th ult. The Spirit of the Lord was poured out in power, and the hearts of the officers and the members of the Church were softened to a wonderful extent under its heavenly influence. Never before have such effects been produced with so little excitement.

To those who have been familiar with the events of the past year it has been well known that there was not that harmony and brotherly feeling existing which ought to fill the hearts of the Latter-day Saints. Alienations, divisions and differences of views had sprung up which had led to a serious disturbance of those loving relations which had existed and which always ought to exist between the Saints of the Most High

God. The hearts of many well-meaning and devoted members of the Church were deeply pained by that which had taken place, and they were filled with apprehension concerning the future. The question was often asked as to how the old harmonious relations were to be restored, and some were fearful that they would never come back.

But the First Presidency of the Church were moved upon to issue an address to the Saints and to ask that a day of fasting and prayer be observed. The 26th of March was appointed as that day, and in all the wards of the Church within reach it was observed. The Lord in His gracious kindness gave unto the people the spirit to confess their sins one to another and to make amends to those whom they had injured. The spirit of charity and a willingness to forgive was also poured out upon the people, and the hearts of many strong, unyielding and determined men were touched, and they melted under the influence of the Spirit of God. The results have been simply wonderful, for from every quarter of the world has come the word that these happy evidences of God's goodness have attended the fast meetings; and the Lord's power has been felt in the remotest parts of the Territory and the adjacent states and territories where the Saints reside. No human power could possibly have done this; and we have had an exhibition in this case of how easy it is for the Lord to move upon the hearts of the children of men when they are willing to receive His Spirit. That which has been done has given the greatest joy to those who love Zion, for the question which has been so often asked, as to how the condition which was so painful should be corrected, has been answered. The Lord has answered it, and that He has

done so gives profound joy and happiness to all who take an interest in the union of the people of God and the prosperity of Zion. Another reason for joy and satisfaction is that this outpouring of the Spirit is an evidence that the Lord has not turned His face away from His people. He has not closed His ears to their cries, but He has been merciful to them and when they have called upon Him He has poured out His Holy Spirit upon them. Coming as this outpouring of the Spirit has in conjunction with the dedication of the Temple, it furnishes evidence that the Lord has looked with favor upon the exertions, the labors and the liberality of His people. It is an evidence that He is not displeased with them and is willing to forgive their sins and to accept their offering. This is all a cause of immense gratification.

During the dedication services in the Temple the servants of God in addressing the Saints were led to speak in the most consoling and encouraging manner. Not one word of an unkind or harsh character can be recalled as having been said during the three weeks of meetings which have been held. On the contrary, the spirit of entreaty and loving kindness, of comfort and consolation has attended all that has been said. The people were promised that if they would come there with broken hearts and contrite spirits and confess and forsake their sins that the Lord would pardon all the transgressions of those who had broken His law, if they had not committed the unpardonable sin. It is to be hoped that all the members of the Church will take advantage of this gracious and consoling promise, and the Lord will surely bear witness through His Holy Spirit to the hearts of the people that this promise will be fulfilled.

That the First Presidency should be led to make such a promise may be accepted as an evidence of the Lord's acceptance of the exertions which His people have made to complete this holy building.

In the days when the Mosaic law was in force, sin offerings and trespass offerings were brought forward by the people to the places which were then appointed for sacrifices to be made. The priests shed the blood of animals and of fowls, and they were made burnt offerings. This was to impress upon the people the great sacrifice which should be made by the Son of God for the sins of the world and was typical of the atonement which He should make for sin. But in the temples now erected no altars for burnt offerings are required. No preparations are made for the shedding of the blood of animals or fowls, and the people are no longer commanded to bring forward sin offerings or trespass offerings as in that time. The law of Moses on these points has been fulfilled, for the present at least. The offering that is now required from the people of God is that each one shall bring forward an offering of a broken heart and a contrite spirit unto the Lord, and by this simple sacrifice and the forsaking of all personal sin the promise is that forgiveness shall be granted. The Lord has promised that this result shall follow this kind of an offering on the part of His people.

We hope that all readers of the JUVENILE INSTRUCTOR will always bear this in mind when they go to the Lord and make Him the offering which He now requires of His children.

TIME is cried out upon as a great thief; it is people's own fault. Use him well, and you will get from his hand more than he will ever take from yours.

## A NEW HOME.

(CONCLUDED FROM PAGE 248.)

"WELL, it's a heap safer to stay here and take the wages belongin' to us than run the risk."

"No risk at all. The thing's sure, for we've got the advantage of takin' 'em by surprise; all we've got to do then is just to skip down across the Isthmus and live on the money. There'll be enough to make us all independent for a year or two at least, an' it's better than slavin' here at dog's wages."

"I dunno but you're right!" said the other, and the two passed on out of hearing up the steep roadway.

The conversation which had reached Ray's ears, however, was enough to leave him in little doubt as to the drift of the plot they were discussing. Hugh had started from Prescott with the money which was to pay the wages of the army of workmen at the camp, and the men were planning to waylay and rob him before he should reach the camp.

Ray's heart was beating fast, and his first impulse was to go to some of the men at the boarding house and tell them of what he had overheard. He remembered, however, that Horace had often talked of the little reliance to be placed in the rough men about him. Many of them were known to have been desperate characters, and some had conceived a grudge because of being suspended at times when their drunken sprees rendered them unfit for work, and Ray doubted if it would be wise to appeal to them in so important a crisis.

If he did not do this there was but one other course to pursue, and that was to try himself to ride and meet Horace and the others before they should reach the spot designated by the two men as the place of rendezvous.

He was well acquainted with the road which lay between the camp and the gulch, as he had traversed it frequently when they had stopped at Alton, and he felt sure, though it was now quite dark, that he would be able to find his way. The men were on foot, and would at least have to take time to saddle their horses, and by the short start he might be able to reach the gulch before them.

It seemed, indeed, almost a hopeless undertaking, but he at least had as much time before him as the two men upon whom as it seemed the plan depended, and losing not a moment in further reflection, he sped hastily down to Horace's office, where his horse was standing, and jumping upon his back set off at once in the direction of the gulch.

Laying a light whip on Bess' shoulders Ray had soon left the environs of the camp and found himself well started on the road, which lay southward of the little town. Everything depended upon his reaching the little party who had charge of the money before they should reach the gulch. Ray made up his mind that if the task were not accomplished it would not be for lack of strenuous effort upon his part.

It was quite dark, but the road was a good one and Ray felt little fear about the ride except indeed that it might be in vain. It was a lonely way and he met no one after leaving the camp. He had gone quite a distance, when he heard a sound behind him which almost, for a moment, brought his heart into his mouth. It was the sound of horses' hoofs beating upon the hard road behind him. Something told him it was the two men whose plot he had overheard, and he urged Bess to her full speed in hope, perhaps, that he might be able to outstrip them. Their horses were



fleet of foot, however, and in a moment they had passed him, soon leaving him some distance behind. Their voices, raised somewhat loudly in conversation left him no doubt that it was the two men whom he had overheard, and he was of course conscious that the errand upon which they were bent was the one which they had been discussing. His heart failed him, however, for fear that all might be over before he could reach Horace, but he still kept on, determined at least not to give up while there remained a chance for warning him and the others.

It was almost an hour's ride before he came to the gulch of which they had spoken and he almost dreaded to reach it lest he should discover traces which would tell him that he was too late. As he rode slowly through the narrow pass, the low whinny of a horse on the hillside before him gave him hope that the two men were still in waiting, as this was the signal which the speaker had designated as the one agreed on with the others.

Hearing his horses tramp they had doubtless decided to give the call in order to run no risk of making a mistake. As there was no answer they relapsed into silence, and Ray rode onward unmolested though with his heart beating somewhat rapidly from the certainty of their proximity. He breathed freer, though, now that he was past the spot, and knew that there was still hope of his warning Horace in time for perhaps avoiding the danger. Almost a mile was passed without a sound occurring to break the silence. Then, close in front of him, he heard the tramp of horses' hoofs and men's voices and in a moment more he could see figures appearing dimly in the darkness. It was too dark to distinguish

faces, but Ray had recognized Horace's voice, and in an instant he urged Bess forward, and was in the midst of the party. He called out at once to Horace, and the latter's astonishment at seeing him, was only equalled by the excitement shared by the entire party upon listening to his story. A halt was made at once, and the situation hastily discussed. The sheriff, who was escorting the party, was almost delighted with the prospect of the encounter, as he believed the men concerned in the present plot to be identical with those who had taken part in the stage-coach robbery, and he felt confident with the help of those who were with him to be able to accomplish their arrest. Horace himself was not averse to assist in the measure which would result for the good of the entire place, for the four men concerned, were the most desperate characters at the reservoir and kept the camp in continual uproar and discontent by their ill-favored conduct. In order to do this a change would have to be made in their own plans, however, which at first had been that Horace should ride forward with the money, the others keeping well behind until he should be past the gulch, and well on his way to the camp thus keeping the two men who were following from approaching the spot until the money at least was secure, then the others would be able to prepare a surprise upon their own part both for the men lying in wait, and those dogging them in the rear. There were two drawbacks to this plan, however, the one being that Horace's absence from their ranks would lessen the probability of success in capturing the men, a difficult task at best, considering their characters—and the other that Ray would have to be subjected to the danger of the fight, since, as he could

not well be left behind, he would be obliged to accompany them. Horace for his own part was anxious to stay with the others, as he believed that through their equal number the arrest could be effected without bloodshed, and he was anxious that nothing more should occur than what would perhaps result in a lesson which might reform the desperate characters of the men who were engaged in the adventure, and thereby benefiting the entire county as well.

There was but one other thing to do and that was to send Ray ahead with the sack containing the money, whilst the four men remained behind. Horace at first would not listen to this suggestion, as there would be the risk in passing through the gulch that the men might make an attack, upon suspicion perhaps that it might prove to be one of the party for which they were waiting.

Ray himself, though, begged so hard to be trusted with the charge that Horace at length gave his consent, though with much reluctance. The sacks were conveyed at once from Horace's saddle to Ray's and after a few whispered instructions had been given him by Horace and the sheriff, Ray rode speedily forward in the direction whence he had come leaving the others behind him. As he went onward in the darkness in spite of his courageous spirit his heart yielded to some misgivings. Should the men chance to track him, no possible help could reach him, for his friends were obliged to keep a certain distance in the rear in order to outwit the two men who were following, and prevent a signal from reaching them from the others until the plan had matured.

As Ray approached the place of ambush the same sound he had heard before came to his ears from the hillside,

and in a moment more, as he rode slowly along through the narrow gulch he thought he could hear the voices of the men speaking in excited whispers.

He rode slowly, according to his instructions until well past the spot, though expecting each moment to be attacked by the two men; but when sufficiently beyond the place to feel sure in some measure, of safety, he laid the whip sharply upon Bess' shoulders and sped like the wind in the direction of home. He had gone about a mile, when the sound of pistol shots in the rear told him that an encounter had taken place between the two parties of men behind him. He still kept on though, not even turning that way, though his anxiety for Horace and the others of his friends, would have made him gladly turn back to know what had been their fate. His instructions had been to ride straight on to Pine Camp and he determined to do his duty to the letter. When he reached the place he went directly to the office, and after tying his horse's strap to the post, unlocked the door with the key which Horace had given him, and dragging the sacks from Bess's back, carried them into the office. Then he bolted the door and sat down to wait. He was confident that no one had seen him arrive, so that he felt little fear in being left alone with the money; but his heart was filled with dread and anxiety in regard to the struggle which he knew had taken place at the gulch. His suspense, fortunately, did not last long. But a short time had elapsed when a stir of excitement outside in the camp, announced some unusual event, and in a few moments he heard with relief and joy Horace's voice calling to him outside the door. Opening it, he found Horace unharmed, and heard from him that though two of the

would be robbers had escaped them, the others had been brought to camp safely in charge of the sheriff. The two captured were the recognized ring leaders of the rough characters about the place, so that their arrest promised at least a measure of peace for the people at the works.

The two were put in a room adjoining the office for safe keeping for the night, and as the sheriff and his aids were to guard the place, Horace left the money he had brought from Prescott in their charge, and in company with Ray and the doctor hastily proceeded towards home. Ray had told them at the first of Baby Grace, and as many hours had passed since he had left the house, they feared that perhaps something serious might have occurred. To their relief they found her much improved, and the doctor was able to say to them that there was no further need for anxiety.

Two weeks after the event above described a letter came from Denver addressed to Ray, and bearing the signatures of the syndicate whose capital was constructing the new dam. It contained not only the praises and thanks of the company for his brave deed but also a check, the amount of which was enough to insure the college career, to which he had once eagerly looked forward, but which otherwise he might have longed for in vain.

*Josephine Spencer.*

#### DESERET SUNDAY SCHOOL UNION DEPARTMENT.

MINUTES of annual Sunday School Conference, held Salt Lake City, Utah, Friday, April 7th, 1893, 3 p.m.

Assistant-Superintendents Geo. Goddard and John Morgan, and members of the Deseret Sunday School Union Board, as also many Stake Superintendents, were on the stand.

The meeting was called to order by Assistant General Superintendent John Morgan.

The choir, under the direction of Professor Stephens, rendered the hymn:

Glory to God on high,  
Let heaven and earth reply.

Prayer was offered by Bishop William D. Johnson, Mexico.

Choir sang, "School thy feelings, O my brother."

Assistant General Superintendent George Goddard was exceedingly pleased to meet again in such an important gathering, to talk over matters pertaining to an institution which advocates the moral and religious training of our youth, more especially of that class of education that is taught in our Sabbath schools. It was over forty-four years ago when the first Sunday school was organized in this valley by a man who has been faithful ever since; he is here and I would like him to stand up (here Elder Richard Ballantyne, Stake superintendent of Weber Stake, rose up) so all may see him. It affords peculiar pleasure to me to look at these stalwart men, the officers and members of the Deseret Sunday School Union Board, and the Stake superintendents, who, for so many years, have faithfully labored and diligently sought in every way to advance the cause of the Sunday schools in all its various departments. It is the largest organization, so far as numbers are concerned, in the Church, representing over 67,000 Sunday school children, and nearly 9000 officers and teachers. It reaches into every ward, its influence is felt in every habitation in Zion, and it is now spreading in every conference and mission on the earth. The principles taught in these schools, rightly understood, will fill the mighty host being

instructed therein with faith, truth and power, that will make them stalwart citizens and faithful Latter-day Saints. The dedication of the Temple in Salt Lake marks a new era in the history of Sunday school work, and we are striving to get at the best methods of teaching, and trust that every movement tending to that end will be given a thorough and fair trial, so that the Sabbath school work may grow with the growth of the advanced methods of training in the higher district schools.

The general secretary called the roll of Stakes, showing nearly every Stake represented, including Canada and Mexico.

Prof. Benjamin Cluff, Jr., of the B. Y. Academy at Provo, was called upon and reported that the Normal Sunday School Training School at Provo had proved a marked success.

This school was established under the auspices of the Deseret Sunday School Union Board, the object sought primarily being to prepare teachers for their work in the Sabbath schools. Before the holidays last year there was held an experimental school, in connection with which was also established a practical training school. Representatives were called from the Sunday schools of different Stakes, and after completing the course, returned to their respective Stakes and imparted the principles and methods taught at the academy in their schools. Commencing in January, the first term of a five weeks' course, in 1893, was opened, at which there were 87 students from different stakes.

During the second and third courses a great many other students attended, and received the instructions given. The class of students that came, as a rule, were intelligent, zealous and faithful in their labors, and passed very success-

fully in this course. The benefits to be derived from a systematic course of training were incalculable. And as the district schools have received an impetus in the last forty years that has startled the world, so also is the same marvelous impetus being stimulated in the Sunday schools, and such schools of the future bid fair to rival in their departments of learning those of the day schools. Methods of teaching are receiving that attention now that will make the training of the young more systematic and teachers will understand their pupils, and the way of dealing with them, better than ever before. The advancement in the physical and mental world is being closely followed in the training of the heart, the moral and religious natures of the youth, and we can say with the great philosopher, "We have hitched our chariot to a star, and the Gods themselves do our work." And as in mining the object sought is to extract the gold and the silver, so in Sabbath school work we should seek to impress the gems of truth upon the hearts of the children and the development of the sense of right. And in the Normal Training Classes Theology has had a very prominent place, methods of organizing and conducting classes, practice teaching which resolved itself into a practical Sunday school in which part of the students one day would be officers and teachers and the next day interchange and become students, thus giving practical work for all.

Psychology has been a prominent feature also, and besides the special Sunday school work given, students have had the benefits of the other courses of the academy. The good already accomplished in the training classes is daily being attested by the work being done by those who have attended.

Elder George Reynolds, treasurer of the board, said in substance:

I have been a visitor at the Normal Sunday School Training Classes held at the B. Y. Academy, and am satisfied they are doing very much good. It is a need we have long felt, and it is accomplishing its purpose. In connection with it a regular Sunday school is established, in which the Fourth Ward school of Provo and students of the academy take an active part. This gives regular Sunday school work to those who attend the Academy from other parts.

The expenses falling upon those who have filled these calls to attend the courses has been more than some could themselves meet with ease, and many would like to attend but have not the means; the Deseret Sunday School Union, therefore, have made arrangements with those who have charge of the "Summer School," which will be held at Provo during August of this year, for two weeks, for those who desire to get the benefit of valuable instructions that will be there given upon the methods of teaching, etc., from eminent men. Also instructions in special training in Sunday school work will be given by leading Sunday school workers. We would like each Sunday school, that possibly can do so, to send a representative to this school to Provo; the only charge for tuition to the person going will be \$2.50, besides the expense of the transportation and board, the Union Board having arranged for the remainder of the expenses of instruction. This will be an excellent opportunity to gather information of a superior nature, and as part of the course will be specially devoted to Sunday school work, we should like to see as many as possible attend from the schools.

This year we have also in view the establishment of a twenty weeks' course at the academy, instead of five weeks, that those who are sent from the different Stakes may become teachers of teachers in this department, and after the course is completed return home with a view of establishing a normal training class in each Stake. This will save a great deal of expense. Further information regarding this matter will be communicated in the near future.

As treasurer of the Deseret Sunday School Union, I will report that I have received from the nickel donation given in September of last year, \$1,343.15. This does not include the 20 per cent. retained by each Stake superintendent for Stake Sunday school purposes.

Elder George Reynolds also drew attention to the excellent results following the cultivation of music in the Sabbath schools, and the playing of suitable marches at the time of the classes going to, and coming from, their respective departments and at the close of school also, and suggested that a good plan for the dismissal would be for each class to go out separately, to a tune played on the organ, and better still for the ladies to go first, and the gentlemen to follow.

Brother Giles, who has been taking charge of the musical department of the training classes at Provo, has prepared several beautiful marches suitable for Sunday schools, and has kindly consented to render two or three here today.

Prof. Giles then played some excellent marches from the collection of the B. Y. Academy music, which were listened to with attention.

The totals of the statistical report of the Sunday schools for 1892 was then read by the general secretary, as also the presenting of the general authorities

of the Deseret Sunday School Union, etc., as follows:

President George Q. Cannon, general superintendent; George Goddard as first and John Morgan as second assistant superintendents; general officers of the Deseret Sunday School Union Board, George Q. Cannon, George Goddard, John Morgan, George Reynolds, Abraham H. Cannon, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant and John C. Cutler. George Reynolds, general treasurer, and John M. Whitaker, general secretary. All were unanimously sustained.

Dr. Karl G. Maeser was gratified to see the great march of the Sunday school cause, which has been close to the progress of the Church. Like the great Salt Lake Temple, small in its beginning, rapid its growth, glorious its consummation will be. Time will not permit me to speak of the different methods adopted by the wise direction of the Deseret Sunday School Union Board, nor the statistics which show such a marked progress, but there is one point that has been impressed upon my mind during the many visits I have made to the different schools in this and other territories. The speaker then referred to the lack of efficient teachers in some schools, and showed the great necessity of having trained teachers. The injunction of Christ to His apostles is the motto I have tried to instill into my teachers and pupils,—“Feed my lambs.” This is the motto we should seek to always teach, and feed them in that way that will be most effectual. Not give them reading only, for in so doing many beautiful principles are lost, and only reading practiced. It is the gems of truth that we should seek to impress. We should seek to implant

some truth in every lesson, and not take up all the time in profitless reading. If you only read one line, understand its contents. These hungry children need spiritual food; they are in need of strength from the throne of God. Perform your duty well, and these precious gifts of the Almighty will in days to come rise up and call you blessed. I would admonish every Sunday school worker that before you go to the Sunday school in the morning, you should have your work well prepared and everything before you in readiness to impart to those jewels you are to teach. Let not a Sunday go by without knowing that you have done some good, blest some soul, and may be turned some one to do better by their being at school. “Feed my lambs,” that motto should not be forgotten; we must advance from the old way of teaching to the new and better methods. I say, God bless the members and officers of the Deseret Sunday School Union, for their noble work and the untiring labors they are performing: God bless the Normal Training school. How God will reveal unto the members of the Sunday School Board, unto these leaders, such things as shall be necessary for the good of the schools over which they are called to preside. He will reveal unto them, step by step, the things necessary and at the proper time, until the power, faith, gifts and blessings, and the Spirit of the living God will bear testimony unto them and the world in mighty power of the good work they are accomplishing.

The power of the Lord is with the Sunday school work, and long may these faithful men labor for the good of this great institution. God bless the Sunday school workers.

(TO BE CONCLUDED.)

## Our Little Folks.

### YOUNG FOLKS' STORIES.

#### A Useful Dog.

WHILE living on our farm in Grass Valley a man came there one day and stopped with us. He had a dog with him, which he gave to my brother. As we all thought much of the dog, he was trained to be very good in driving cattle.

When we leave the place alone he will stay home all day, and when he thinks it is time for us to come he will watch and listen. He can hear the rattle of the wagon a mile away. When we are in sight he will come and meet us, and is so pleased that it seems as though he tries to say he is glad to see us.

My little brother can stand in the door and shout at him, and he will gather up the cows and take them to the top of the hill, where they ramble around and graze.

We turn the calves out in the day to feed, and he will gather them all up at night and take them to the corral.

*Leonora E. Gardner. Age 12 years.*

PINE VALLEY, WASHINGTON CO. UTAH.

#### Our Primary.

I HAVE read all the stories from the little folks in the JUVENILE this year, and have thought for a long time I would like to write one, but hardly knew how to begin.

We have a very good Primary Association, although there are but few members. I joined the Primary Association when I was five years old. I always feel bad if I have to miss a meeting. I have not missed one this year.

Our president was telling us not long ago of one of our boys who was healed

in the primary meeting when it was first organized. Sisters Eliza R. Snow and Zina D. Young were here at the time. This boy was very sick and weak, and had to be carried to meeting. He wanted to be prayed for, so at the close of the meeting Sister Snow told the children to arise to their feet, close their eyes, and repeat after her the prayer, one sentence at a time. She prayed for the sick boy. When they got through praying he got up, walked home, and got into a wagon without help. He was well from that time.

This boy is a young man now, but I guess he will never forget how he was healed in primary.

Such things should strengthen our faith as children, and I am sure they do. If we are humble and prayerful the Lord will bless us and hear our prayers in times of sickness or trouble.

*Mabel Knell. Age 11 years.*

PINTO, UTAH.

#### A Thoughtful Child.

IT is not long since a boy of but six years approached his father in a thoughtful mood, and the following conversation occurred between them: The Child—"Pa, who raised the Lord?"

The Father—"God was His Father, but He was raised by his mother Mary and her husband Joseph."

The Child—"Who raised God?"

The Father—"His parents. God had a father and mother the same as all children."

The Child—"That's a funny thing.

How can the Lord hear everything we say?"

The Father—"His hearing is very acute. You know that you can speak through a telephone and can be heard a long way, and if man can discover a

means whereby he can be heard hundreds of miles away you can imagine how God, to whom all things are possible, can arrange so as to hear us; besides the Holy Spirit informs Him of many things, and there are many angels who carry messages to and from him."

Here the little fellow turned and walked thoughtfully away, saying as he did so, "The angels are God's boys."

#### A Prayer.

A LITTLE STORY FROM LIFE DEMONSTRATING THE POWER OF PRAYER.

"FIRE! fire! The barn's on fire!" exclaimed the inmates of the farm house as the smoke arose from the distant barnyard. "Fire! fire!" came from the neighbors, and was resounded on all sides. At Lyman, a little settlement near Oakley, in the southern part of Idaho, were two sisters remarkable for prayer. Little Jane and Annie, five and seven years respectively, were praying children. Their faith was pure and innocent; nor were they ever daunted. On many occasions when in distress, or when any childish difficulty came to their playhouse they would take it to the Lord and ask in simplicity, just as they would make a request of their father or mother, and would always receive the blessing.

By the time assistance came the barn and outhouses were all in a blaze. Crash went the timbers in the barn; down came the roof; the fire spreads. There goes the haystack. The fire is nearing the grain. While the fire was raging, timbers cracking, sparks flying, the wicked blaze leaping high, dancing with mad joy over its victory, destroying all before it, so intense was the excitement that prayer was not thought of until, when to all human appear-

ances the wheat stack would have to go too. The mother cried out, "O the wheat stack! the grain stack! Can we not save it? What shall we do for bread?"

Jane and Annie overheard their mother's exclamations and were reminded of their prayer. "Come, Annie," said Jane, "let us go quickly and ask God to save the grain." They retired, as was their custom, to a room apart, and innocently plead with the Lord to not let the fire burn their bread stuff. To the astonishment of those who were so heroically battling that destroying element, the fire circled the stack, and like the black path of our early autumn frost left its mark behind as a testimony to all of the narrow escape. Kind Providence, true to His promise, heard the innocent petition as it ascended to His ever ready ear, and turned the mad blaze; the stack was saved. Some said "How lucky!" others, "We did good work to save the stack;" but when they learned that the children had prayed they gave the glory to God.

A. K.

#### The Lost Girl.

MANY years ago there was a family by the name of Holbrook living in Three Mile Creek. They had a little girl about three years old. Her name was Clara. One day the mother gave the children a bath, and Clara went out to play.

In a little while she was missed. Her parents looked for her but could not find her. The sad mother became alarmed, and soon the whole neighborhood turned out to look for the child. They went up the mountain side as far as they thought she would go, but could find no trace of her. The mother carried the baby in her arms while hunting



for the lost girl until she was tired. Then the grandmother took the baby while the mother continued the search for Clara. There was a large ditch that ran along the mountain side. Two men searched up and down the ditch, thinking the child might have fallen in and drowned, but they did not find her. The night passed and morning came, and the child was still lost.

A young lady by the name of Tychia Thorn had a dream that night, and in her dream she found a lost child. The next morning at the breakfast table she told her dream. When she had just got through telling it a gentleman stepped in the house. He had been looking for the child all night. He stated that a little girl of Mr. Holbrook's was lost, and it had been out all night and was not found yet. Then Tychia jumped up and started off. One of the folks asked her where she was going. She said she was going to find the child.

The gentlemen got a horse and followed her. When she got to the ditch the gentlemen told her they had looked up along it, and it was no use of going any farther. She said she had not got quite to the place where she saw the child in her dream.

She went up the mountain some distance farther and saw a little girl running up the hill. She called the girl by name and told her to come to her.

When she got to the child she asked her what she was doing up there. The child told her she was trying to catch some little birds.

Clara was carried safely home. The sorrowing father and mother were glad when they saw their child. Clara's brothers and sisters were glad, too, for they thought they never would see her again.

*Maria Tippets.*

THREE MILE CREEK.

### Saved by Faith.

WINTER before last I and my little brother were taken down with the mumps, and were sick for two weeks.

When we were getting better ma was weaving a carpet for a lady. We played around the loom and breathed the dust and poison from the warp, which made us very sick. And then little brother and I took the scarlet fever. We could not take anything that seemed to do us good. We had been sick for a long time, and ma and pa had almost given up all hope of our recovery.

One evening a very kind gentleman and lady, brother and sister, came to see us. This kind man administered to us, and the Lord heard his earnest prayers and we got better right away.

Now, young readers, have faith in the Lord, and He will bless you. Do not forget to pray to Him and He will answer your prayers.

*Susan Welker, age 9 years.*

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### A Scene on the Mississippi River.

IN 1846, while a company of Saints were crossing the Mississippi River on a ferry boat, an accident happened, which I will try to relate as told to me.

There were a number of people on the boat, men, women and children. There was also a covered wagon, to which was hitched two yoke of oxen. One of the men on the boat spit tobacco in the eye of one of the oxen. This pained the ox and as it was jumping about it knocked a plank off the boat which caused it to fill with water. While the boat was sinking one yoke of oxen were untied, but the other yoke was fastened together and were drowned.

A Brother and Sister Reed were on the boat. Sister Reed sat on a chest in the front end of the wagon, with her baby six or eight months old in her arms. She could have unhitched the oxen, but thought some one else would do that. In the hurry this was overlooked. As the boat sank Sister Reed was swept off into the water. Brother Curtis, Sister Reed's brother, came to her aid and took her baby on the top of the wagon and held her by the hand to keep her from drowning or being swept away by the water.

While this was happening, the people who were camped on the Iowa side of the river could see that something was wrong. They dispatched a messenger to Montrose for liquor, and started out with small boats and came where the women and children were. They took off their coats and wrapped the babies up in them and took the women and children aboard and rode to shore. There they had large camp-fires.

Sister Reed suffered most of all, and

they wrapped quilts around her, and made a sling to warm her. The baby was so badly chilled that they had difficulty in getting its mouth open to give it sling made of liquor. Sister Reed would often ask, "How is the baby?" At one time there was but little hope of its recovery, but both soon got better and they were taken to a farm house where Sister Reed dried her clothes, and it was not an hour till the baby was sitting on the floor playing.

While the men were in the water Brother Reed saw some one drowning, he went to his aid and it proved to be his brother. There was a feather bed floating in the water and he held his hand across the bed to keep himself from sinking. He had a heavy overcoat on and he was almost drowned.

The boat and wagon drifted down to a sand-bar.

All this trouble happened from spitting tobacco.

*Annie Markham. Age 12.*

SPANISH FORK.

### GOD, MAKE MY LIFE A LITTLE LIGHT!

KEY C.

*Tenderly.*

	: s	s	:— . s	s . s	: l . s	d <sup>i</sup>	:—	—	: d <sup>i</sup>	r <sup>i</sup>	:— . d <sup>i</sup>	t . l	: s . f
1. God,	make	my	life	a	lit-tle	light			With-	in	the	world	to
2. God,	make	my	life	a	lit-tle	flow'r			That	giv	- eth	joy	to
3. God,	make	my	life	a	lit-tle	song			That	com	- fort	- eth	the
4. God,	make	my	life	a	lit-tle	hymn			Of	ten	- der	- ness	and
	: m	m	:— . m	m . m	: f . m	m	:—	—	: m	f	:— . m	s . f	: m . r

	m	:—	—	: s	m <sup>i</sup>	:— . t	r <sup>i</sup> . d <sup>i</sup>	: s . m	t	:—	—	: l	s	:—	. s	l	: t	d <sup>i</sup>	:—	—
glow,	A	lit	-	tle	flame	that	burneth	bright	Where-	ev	-	er	I	may	go!					
all,	Con-	tent		to	bloom	in	native	pow'r,	Al-	though	its	place	be	small!						
sad,	That	help	-	eth	others	to	be	strong,	And	makes	the	sing-er	glad!							
praise,	Of	faith		that	never	waxeth	dim	In	all	His	wondrous	ways!								
	d	:—	—	: m	s	:— . s	f . f	: m . d	r	:—	—	: f	m	:— . m	f	: r	m	:—	—	

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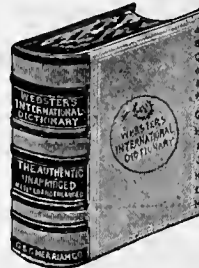
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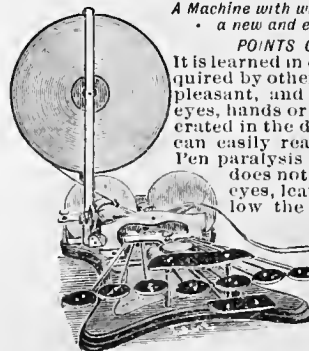
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